

168. **800, Carthage, Africa, the Goddess Tanit and Sacrifice**

*ReGenesis* is the first open-access encyclopedia to  
liberate pre-colonial research  
to its rightful 3,000,000 BCE origins  
- and -  
liberate female spirituality.  
(RGS.)

\* \*

*Canaanite Sacrifice Narratives.*

Regarded  
as a sign for the decadence  
of late Canaanite religion,  
or as a sign of depravity  
of polytheistic religions.  
Indeed, excavations from Carthage  
provide evidence for an enormous  
amount of child sacrifice  
from 700-200 BCE,  
as a last resort  
in times of plague  
or military defeat.  
(RDW: 61.)

*Biblical Sacrifice Narratives.*

In Genesis 22.19; Leviticus 20.2-5;  
Isaiah 30.27-33; and Ezekiel 20.25-26,  
Judean practices of child sacrifice  
are disclosed and deliberated.  
(RGS.)

*Tanit and God Moloch.*

Tanit was the 'Name, or Face of Baal' \*  
and believed to have been associated  
with one of the creation myths.  
Over time, she was taken over by the God Moloch  
(or biblical Molech, Milcom or Malcham)  
whose rituals demanded extensive child sacrifices.

Although Tanit has been incorrectly labeled bloodthirsty,  
the *Hebrew Bible* and the *New Testament*  
unquestionably lay this attribute and blame on Moloch.  
(Lv 18:21; Jr 32:35; II K 23:13; Zp 1:5; and Ac 7:43; RGS.)  
\* (ENBR: VI, 447.)

#### Introduction:

Around 800 BCE, ancient trading city Carthage, near present Tunis in Tunisia \* was a power much greater than Rome. However, this changed in 814 BCE, when Carthage was claimed by the Phoenicians and then later surrendered to the Roman expansion via General Scipio's army.

\* Tunis is the capital of Tunisia on the Gulf of Tunis, overlooking the bay of Carthage. As a significant ancient trading caravanserai in North Africa, remains include Roman baths, theater, and hill-top villas with commanding Mediterranean vistas plus stunning mosaics and sculptures.

#### Controversial Child Sacrifice Theories:

Although a *reputed* sacrifice-theory about Carthaginian mothers who killed themselves and their children rather than be subjected to the rapes and tortures of the Roman army, significant controversy perseveres. Goodison examines sacrifice theories during the Palace or Temple Stage of the neighboring Crete civilization that was recorded around 1000 years later and therefore supports further questions and concerns. \* Birnbaum discusses Tanit relative to Tophet gravesites, followed by Pomeroy's re-views of infanticide and the reminder that "no known society positively prefers girl babies to boys." (IHC: 208.) More recently are the significant discoveries and skeletal analysis by Dr. Jeffrey Schwartz. Listed among 21st-century scholars of Child Sacrifice theories are Physical Anthropologist Dr. Schwartz and his extensive team. Their recent findings refute earlier sacrifice narratives supported by extensive evidence that Carthaginian infant mortality rates are consistent with present-day statistics. Their findings also argue that the infants buried in the Tophet cemeteries died as a result of prenatal complications and fetal deaths-or-pandemic diseases including dire sanitary conditions. \*\*

\* (BFV: Matriarchy Research & Reclaim Network #46, 1988; GYN: 210-211; ENBR: VI, 446a-7; LITL: 175; MHE: 145-6.)

\*\* Further research by other scholars including Osteo-dental biologists: Brown, S. (1991); Mosca P.G. (1975); Moscati S. (1993 & 1995; Conte, S. (2007); Fantar, M. H. (2007); and Seow, W. K. (1986).

Goodison researches child sacrifice stories during the Palace or Temple Stage of Crete:

... [M]ost of the evidence suggestive of human sacrifice is from the [Greek] mainland (MM) and these finds in Crete are associated with cult [cultural] items of Mycenaean, rather than Cretan. ... The frequency of later Greek myths about eating children and about human sacrifice raises the question of whether or not they had some origin in religious belief or practice. There are two such myths about human sacrifice which, written

down hundreds of years later, clearly refer to this period. One is the story about Theseus and the tribute of youths exacted from Athens by King Minos of Crete, for sacrifice to the Minotaur. The other is the story about mainland King Agamemnon's sacrifice of his daughter Iphigenia, to appease the goddess Artemis at the start of the Trojan expedition. ... These stories (accessible in Robert Graves' *The Greek Myths*) feature in Greek mythology as horrific moral tales about what not to do and certainly do not prove such practices existed in the Bronze Age. They were committed to paper up to a thousand years later than palatial Crete and tell us little about it. However, they do bear witness to a recurring tradition. It is interesting that, as Page DuBois has also noted in *Sowing the Body*, the perpetrators of the deeds were usually male, and the issues at stake often patrilineal—such inheritance or fraternal competition or the service of a male god (MHE: 145-146).

“Canaanites may have been libeled, or obliterated, because they represented the threat that nonviolent people always present to violent dominant cultures” (DM: 59-60).

Enemies of Canaanites assigned fearful associations, including child sacrifice, to the Carthaginian dark mother Tanit. Contemporary archaeologists and anthropologists, noting that Tanit was a mother divinity who protected childbirth and nurture of infants, conclude that the constant linking of Tanit with tophets, which Israelites, as well as Greeks and Romans, called places of child sacrifice (a denigration that has been repeated ever since), was probably a libel of Canaanites by their enemies, as contemporary scholars consider tophets to be children's cemeteries. ... Canaanites may have been libeled, or obliterated, because they represented the threat that nonviolent people always present to violent dominant cultures (DM: 59-60).

Pomeroy reminds us that, “No known society positively prefers girl babies to boys.” (IHC: 208.)

We should also observe that of all the forms of family planning (contraception, abortion and infanticide) it is infanticide that is most likely to involve the father, for he is the parent who must decide whether or not an infant is to be a member of his family. Children belonged to their fathers, not their mother (IHC: 207). \*... Among social historians, those who study women's history have been especially interested in this topic, since infanticide affects women as mothers and since it selects more daughters than sons. Moreover, the subject of infanticide raises a variety of discomfiting questions about the value of women. ... No known society positively prefers girl babies to boys (IHC: 208).

\*Indeed, it was not until the nineteenth century [CE] that the legal systems of Europe began to recognize the legal rights of a mother to her children. (OM: 41, n. 65.)

Further discussions about Carthaginians and child sacrifice:

- Brown, Susanna S. *Late Carthaginian Child Sacrifice and Sacrificial Monuments in Their Mediterranean Context*. JSOT/ASOR Monograph Series, no. 3. Sheffield, England: Published by JSOT Press for the American Schools of Oriental Research, 1991. (LC.)
- Du Bois, Page. *Sowing the Body: Psychoanalysis and Ancient Representations of Women*. Chicago, IL: University of Chicago Press, 1988. (STB.)
- Schmitz, P. C. "Phoenician Religion." *Anchor Bible Dictionary*. Vol. 5. Ed. P. N. Freedman. Garden City, NY: Doubleday, 1992. 357-73. (PR.)
- Schwartz, Jeffrey. *What the Bones Tell Us*. New York, NY: Holt, 1993. (WBT.)

Further research material based on the theory that "human sacrifice was part of Roman religion" (RR: 535) and how this may relate to the ongoing charges since the 2<sup>nd</sup> BCE about Carthaginian mothers and child sacrifice, recommend, "The Romans and Ritual Murder" by C. E. Schultz: 521, 523, 527, and 535, n. 63. Schultz, Celia E. "The Romans and Ritual Murder." *Journal of the American Academy of Religion* 78.2 (June 2010): 516-541. (RR.)

Addendum 12-18-10: Jeffrey Schwartz and his team clearly refute ancient stories of extensive child sacrifice by Carthaginians.

A team led by University of Pittsburgh physical anthropologist Jeffrey Schwartz has refuted the long-held claim that the Carthaginians carried out large-scale child sacrifice from the eighth to second centuries B.C. The researchers announced their results this year after spending decades examining the cremated remains of 540 children from 348 burial urns excavated in the Tophet, a cemetery outside Carthage's main burial ground (CBC: 28).

Schwartz determined that about half the children were prenatal or would not have survived more than a few days beyond birth, and the rest died between one month and several years after birth. Only a very few children were between five and six years old, the age at which they begin to be buried in the main cemetery. The mortality rates represented in the cemetery are consistent with prenatal and infant mortality figures found in present-day societies. 'There is a credible medically and biologically consistent explanation of the Tophet burials that offers an alternative to sacrifice,' says Schwartz. 'While it is possible that the Carthaginians may have occasionally sacrificed humans, as did their contemporaries, the extreme youth of the Tophet burials suggests [the cemetery] was not only for the sacrificed, but also for the unborn and very young, however they died.' And since at least 20 percent of them weren't even born when they were buried, they clearly weren't sacrificed (CBC: 28).

For further creation myth research, suggest keywords: Darwin's Evolution; Gaian Cosmology; Sophianic mythos of cosmic emanation; and parthenogenesis. Also see Priestly: (Gn 1.26-7); Yahwist (Gn 2.5-7); and Adam/Eve (Gn 5.1-2).

For Re-Genesis CE inquisition research on mass human sacrifice:  
300, Catholic Church, Concubines and Witchcraft; 1022, Catholic Inquisition;  
1095, Pope Urban II Initiates the Crusades; 1163, Pope Alexander III; 13 Century,  
Catholic Inquisition; 1209, Pope Innocent; 1252, Inquisition and Papal Bull of  
Pope Innocent IV; 1440, Gutenberg Press; 1412-1431, Joan of Arc; 1468,  
Crimean Exceptum; 1484, Catholic Inquisition and Gender Cleansing; 1487-1489,  
Catholic Inquisition and Midwives; 1523, Como, Italy, and Witch Burning; 1600,  
Catholic Inquisition; 1684, Catholic Inquisition in England; 1692, Catholic  
Inquisition and USA; 1700, Catholic Inquisition; 1775, Inquisition Concluded in  
Germany; 19<sup>th</sup> Century, Femininity, Dependency, and Pathology; and 19<sup>th</sup> Century,  
Spanish Inquisition. (RG.)

Further female suttee/sacrifice research: 4000-2500, Kurgan Invasions. Also see  
Numbers (Nb) 31:32-35. (RGS.)

Further research on other ancient dark goddesses and related trade routes:  
3,000,000, Overview of Hominid Evolution Including Dark Mothers and Later  
Migrations; 500,000-300,000, Dark Mother Tan-Tan; 280,000-250,000, The  
Berekhat Ram Figure; 70,000, Blombos Cave and V Shaped Engraving; 50,000,  
African Homo Sapiens Migrations and Matrilineal Motherline; 40,000, Har  
Karkom; 30,000-25,000, Aurignacian Age; 30,000-25,000, Goddess of  
Willendorf, Austria; 26,000, Grimaldi Caves; 25,000-20,000, Gravettian Age;  
25,000-20,000, Goddess of Laussel; 24,000, Dolni Vestonice; 23,000, Austrian  
Goddess of Lespugue; 10,000, Grotta dell'Addaura; 7000, Jericho, Canaan  
Palestine: Mesolithic to Neolithic; 7000, Hieros Gamos; 6000, Sicilians to Malta;  
5200, Malta and Gozo; 4700, Dolmens; 2200, Nahariyah and Ashrath-Yam;  
1900-1800, Dawning of the African Alphabet and the Aniconic Goddess Triangle;  
800, Tanit; 750-650, Cybele and King Midas, Anatolia; 664-525, Neith and the  
Black Virgin Mary Temple at Sais, Egypt; 600, Goddess Kaabou at Petra, Jordan  
plus Mecca, Saudi Arabia; 400, Cathedra Goddess Isis; and 370, Isis and Philae,  
Egypt. (RGS.)

Further research on Phoenician trade routes and caravanserai: 40,000, Har  
Karkom; 3000, Tell Brak; 3250, Scorpion Tableau, Earliest Egyptian Proto-  
Hieroglyphics; 3000, Tell Brak; 2200, Nahariyah and Ashrath-Yam; 1800, Re-  
Visioning Goddess Sarah and Abraham; 1000, Ephesus, Anatolia; 900-800, Ka  
Goddess, Salamis, Cyprus; 900, Taanach, Canaanite Libation Stand; 800, Tanit;  
800-700, Kuntillet Ajrud and Khirbet El-Qom; 600-398,  
Astarte/Anat/Ashtaroth/Asherah/Ishtar and Yahweh, Egypt; 600, Goddess Kaabou  
at Petra, Jordan plus Mecca, Saudi Arabia; 370, Isis and Philae, Egypt; 323-30,  
Kom Ombo Temple; and 100, Mecca, the Ka'aba and Sacred Stones. (RGS.)

IMAGE: TANIT WITH BULL, TUNIS, TUNISIA.

PHOTO: © GSA. DESCRIPTION: VOTIVE STELE INCLUDING TANIT WITH BULL,  
LUNAR SYMBOLS, AND ROSETTES.

SLIDE LOCATION TUNIS, TUNISIA, SHEET 4, ROW 2, SLEEVE 3, SLIDE #37C, BCE.  
CO\_TUN\_S4\_R2\_SL3\_S37C.jpg  
SHOT ON LOCATION: BARDO MUSEUM; TUNIS, TUNISIA.  
NOTE 1: FYI (DPA: LXXXVIII, #Z 136-137.)  
NOTE 2: FIELDWORK PROJECT 1989.

IMAGE: TANIT/ANAT MOSAIC, SIMILAR TO LINEAR A.  
PHOTO: © GSA. DESCRIPTION: MOSAIC FROM TUNIS TEMPLE OF TANIT/ANAT ON A TRIUNE VULVIC BASE OR ANICONIC CONE: ALSO A GODDESS SYMBOL FOR SYRIAN ASTARTE PLUS OTHER PHOENICIAN AND MEDITERRANEAN GODDESSES. (COMPARE WITH LINEAR A, CRETE, GREECE.)  
SLIDE LOCATION TUNIS, TUNISIA, SHEET 1, ROW 4, SLEEVE 5, SLIDE #8T, 400 BCE.  
CO\_TUN\_S1\_R4\_SL5\_S8T.jpg  
SHOT ON LOCATION: BARDO MUSEUM: TUNIS, TUNISIA.  
NOTE 1: FIELDWORK PROJECT 1989.

IMAGE: TANIT WITH WHEAT ICON OF DEMETER: TUNIS, TUNISIA.  
PHOTO: © GSA. DESCRIPTION: TRIUNE LIMESTONE STELA OF TANIT/ASTARTE HOLDING WHEAT STAFF OF LIFE, ICONOGRAPHY OF DEMETER.  
SLIDE LOCATION TUNIS, TUNISIA, SHEET 4, ROW 1, SLEEVE 5, SLIDE #26, BCE.  
CO\_TUN\_S4\_R1\_SL5\_S26.jpg  
SHOT ON LOCATION: BARDO MUSEUM: TUNIS, TUNISIA.  
NOTE 1: FYI (DPA: LXXXVIII, #Z 136-137.)  
NOTE 2: FIELDWORK PROJECT 1989.

IMAGE: TANIT'S HAND-BLESSING OVER A DOORWAY: TUNIS, TUNISIA.  
PHOTO: © GSA. DESCRIPTION: TANIT'S OUTSTRETCHED RIGHT HAND IS AN ANCIENT PROTECTION AMULET THAT MAY ALSO INVOKE BENEVOLENT BLESSINGS.  
SLIDE LOCATION TUNIS, TUNISIA, SHEET 6, ROW 2, SLEEVE 3, SLIDE #1A, BCE.  
CO\_TUN\_S6\_R2\_SL3\_S1A.jpg  
SHOT ON LOCATION: TUNIS, TUNISIA ON LOCATION.  
NOTE 1: IN ADDITION TO PALEOLITHIC CAVE FINDINGS, THIS ICONOGRAPHY WAS LATER ADOPTED BY: MESOPOTAMIAN ISHTAR/INANNA; EGYPTIAN ISIS; ISLAMIC FATIMA; SEPHARDIC AND MIZRAHI TRADITIONS; KABBALAH THEOSOPHY, BERBER CULTURES; AND A CHRISTIAN VIRGIN-MARY-HAND REVERENCE. ADDITIONALLY, THIS TALISMAN IS FOUND IN BOTH EVIL EYE PRACTICES - AND - SACRED EYE PRACTICES.  
NOTE 2: ACCORDING TO FERRIS JABR, THE OLDEST HAND STENCIL IS 39,900 YEARS OLD FROM THE SULAWESI'S CAVE IN INDONESIA. (ARSL.)  
NOTE 3: FIELDWORK PROJECT 1989.

IMAGE: TANIT: TUNIS, TUNISIA.  
PHOTO: © GSA. DESCRIPTION: TRIUNE LIMESTONE STELA OF TANIT, ANICONIC PICTOGRAPH OF THE ANKH/TANIT AND FLANKED BY CADUCEI.  
SLIDE LOCATION TUNIS, TUNISIA, SHEET 4, ROW 3, SLEEVE 1, SLIDE #35C, BCE.  
CO\_TUN\_S4\_R3\_SL1\_S34C.jpg  
SHOT ON LOCATION: BARDO MUSEUM: TUNIS, TUNISIA.  
NOTE 1 ASHTAR/TANIT: ASHTAR WAS KNOWN BY VARIOUS NAMES, INCLUDING ASTARTE, ISHTAR (TO THE BABYLONIANS), ASHTORETH (TO THE HEBREWS), AND WHEN THE GREAT CITY OF CARTHAGE WAS FOUNDED SHE BECAME KNOWN AS TANIT. THE PHOENICIANS ADOPTED HER AS THE PROTECTIVE DEITY OF THE CITY, WHICH WAS TO BECOME THEIR GREATEST GLORY. SHE IS SYMBOLICALLY REPRESENTED IN THIS STELE FOUND AT DOUGGA IN TUNIS (NLE: 84).

NOTE 2 RE. CADUCEUS/CADUCEI. "A STAFF ROUND WHICH ARE ENTWINED TWO SERPENTS, WHICH BECAME THE CADUCEUS (WAND) OF MERCURY, THE SYMBOL OF A PHYSICIAN, FROM THEN [BABYLONIA] TO THIS DAY (CDBL: 108-9)."

NOTE 3: FIELDWORK PROJECT 1989.

PHOTO NOTE: ILLUSTRATION ENHANCEMENT, CHRISI KARVONIDES' TEAM.

IMAGE: BLACK BAETYL WITH INCISED OUTSTRETCHED HAND: ALGERIA.

PHOTO: © GSA. DESCRIPTION: BLACK TRIANGULAR ALGERIAN BAETYL WITH AN INCISED OUTSTRETCHED HAND, TANIT, CADUCEUS, AND A NEW MOON.

SLIDE LOCATION TUNISIA, SHEET 6, ROW 2, SLEEVE 5, SLIDE #1C, BCE.

CO\_TUN\_S6\_R2\_SL5\_S1C.jpg

SHOT ON LOCATION: MUSÉE DU LOUVRE: PARIS, FRANCE.

NOTE 1: GODDESS'S TANIT OUTSTRETCHED RIGHT HAND IS AN ANCIENT PROTECTION AMULET THAT MAY ALSO INVOKE BENEVOLENT BLESSINGS.

NOTE 2: IN ADDITION TO GODDESS TANIT, FURTHER SOURCES OF INFORMATION AND ICONOGRAPHY INCLUDES: PALEOLITHIC CAVE FINDINGS: MESOPOTAMIAN ISHTAR/INANNA; EGYPTIAN ISIS; ISLAMIC FATIMA; SEPHARDIC AND MIZRAHI TRADITIONS; KABBALAH THEOSOPHY; BERBER CULTURES; AND CHRISTIAN VIRGIN-MARY-HAND REVERENCE. IT IS ALSO A TALISMAN FOUND IN BOTH EVIL EYE PRACTICES - AND - SACRED EYE PRACTICES.

NOTE: 3: ACCORDING TO FERRIS JABR, THE OLDEST HAND STENCIL IS 39,900 YEARS OLD FROM THE SULAWESI'S CAVE IN INDONESIA. (ARSL.)

NOTE 4: FIELDWORK PROJECT 1988.

PHOTO NOTE: REMOVE GREEN STREAK, CHRISI KARVONIDES' TEAM.